

The Influence of Self-Compassion and Social Support on the Subjective Well-Being of Pesantren Teachers with Obedience to the Kiai as a Moderator

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Abstract / Abstrak

Everyone craves welfare, including Islamic boarding school (pesantren) teachers. In psychology, well-being relates to the subjective evaluation of feelings and life. This study aims to examine the influence of self-compassion and social support on the subjective well-being of pesantren teachers, with obedience to kiai as a moderator. Using purposive sampling, data were collected from 227 teachers across 11 Asshiddiqiyah pesantren branches. Measurements included adaptations of the Self-Compassion Scale Short Form (SCS-SF), Social Provisions Scale, Obedience to Authority Scale, and Scale of Positive and Negative Experience (SPANE). Data were analyzed using multiple regression analysis (MRA) with moderators via SPSS. Results showed a significant positive influence of self-compassion and social support on subjective well-being, which was moderated by obedience to kiai. These findings have implications for understanding how pesantren teachers fulfill their subjective well-being by paying attention to their level of compliance with the kiai.

Setiap orang mendambakan kesejahteraan, termasuk guru pondok pesantren. Dalam psikologi, kesejahteraan berkaitan dengan evaluasi subjektif terhadap perasaan dan kehidupan seseorang. Penelitian ini bertujuan untuk menguji pengaruh welas asih diri (self-compassion) dan dukungan sosial terhadap kesejahteraan subjektif guru pesantren, dengan kepatuhan kepada kiai sebagai moderator. Menggunakan teknik purposive sampling, data dikumpulkan dari 227 guru di 11 cabang pesantren Asshiddiqiyah. Pengukuran menggunakan adaptasi instrumen Self-Compassion Scale Short Form (SCS-SF), Social Provisions Scale, Obedience to Authority Scale, dan Scale of Positive and Negative Experience (SPANE). Data dianalisis menggunakan analisis regresi berganda (MRA) dengan moderator melalui program SPSS. Hasil penelitian menunjukkan adanya pengaruh positif yang signifikan dari welas asih diri dan dukungan sosial terhadap kesejahteraan subjektif, yang dimoderasi oleh kepatuhan kepada kiai. Temuan ini berimplikasi pada pemahaman terkait pemenuhan kesejahteraan subjektif guru pesantren dengan memperhatikan tingkat kepatuhan mereka kepada kiai.

Keywords / Kata kunci

Self-compassion; Social support; Obedience to the Kiai; Subjective well-being; Pesantren teachers

Self-compassion;
Dukungan Sosial;
Kepatuhan terhadap Kiai; Subjective well-being; Guru Pesantren

DOI:

<https://doi.org/10.15575/jpib.v9i1.54848>

Article Info

Received: February 28, 2026

Accepted: April 21, 2026

Published: April 30, 2026

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Introduction

The issue of welfare is still a crucial issue, especially in educational discourse. Islamic boarding school teachers not only carry out their functions as formal teachers, but also bear the responsibility of character building, assistance in pesantren activities, and involvement in socio-religious dynamics in the pesantren environment. The complexity of this role is often not balanced by adequate financial well-being. Marnelli and Rahman (2022) revealed that the low level of welfare of pesantren teachers is influenced by the

lack of salary or minimum wages received. This condition encourages some teachers to seek additional income outside their profession to meet their primary needs. (Lazuardi, 2024). In 2023, there are 1.6 million unprosperous teachers who are targeted to be assisted by the government through certification allowance programs and PPG (Teacher Professional Education) in the office (Antara, 2023). However, in the realization of the program that is implemented, it has not found a bright spot, because there are still many teachers who complain about the delay in the

certification allowance received and the complexity of the administrative process. News on social media informs that there are Islamic boarding schools that provide a salary of one hundred thousand per month, by being given once every three months (CNBC Indonesia, 2020). Although these findings cannot be generalized to all Islamic boarding schools, the phenomenon shows that some teachers in Islamic boarding schools still face welfare limitations, in the midst of relatively high workloads and service demands.

The above phenomenon shows the existence of a socio-psychological paradox. On the one hand, pesantren teachers face economic pressure and high workload, but on the other hand, they still maintain their commitment to service and work at the pesantren. This condition shows that the welfare of teachers is not only determined by material factors, but also by complex psychological and social factors. In other words, there is an internal dimension that plays a role in helping individuals interpret pressure and maintain their quality of life in the midst of limitations.

In this context, a positive psychology approach becomes relevant to explain the phenomenon. Subjective well-being is understood as an important indicator in determining an individual's quality of life, which includes affective and cognitive dimensions. Level subjective well-being is highly related to better quality of performance, health, and social relationships (Samputri & Sakti, 2015). Balkis and Masykur identified that subjective well-being. Teachers are influenced by the factors of gratitude, resilience, social support, work motivation, and a positive view of the teaching profession (Balkis & Masykur, 2016).

In addition to these factors, compliance with kiai is also an important aspect in the sustainability of teacher service in Islamic boarding schools. In this context, self-compassion, as one of the internal psychological factors, is relevant to be studied because it relates to the individual's ability to accept themselves and manage stress. Another study shows that the higher the self-compassion, the higher the individual's compliance level (Sirois & Hirsch, 2019). Findings also supported by Dowd and Jung (2017) who found a positive relationship between self-compassion and compliance.

Further, self-compassion not only contributes to compliance but also to the psychological well-being of the individual. Jeon et al. (2016) found

that individuals with self-compassion have high life satisfaction, social connectedness, emotional intelligence, cognitive flexibility, and subjective well-being higher levels of depression, as well as lower levels of depression and anxiety. These findings are in line with Neff's research, which shows that self-compassion positively correlated with life satisfaction (Neff, 2003). Thus, self-compassion plays an important role in improving the subjective well-being of an individual.

Living in a pesantren environment makes teachers also influenced by their pesantren environment, coupled with the support of family and peers. Subjective well-being, it is also influenced by social support in the form of family, friends, or the environment around the individual. Diener et al. (2018) explained that social support from both family and peers is significantly positively related to subjective well-being. Social support can come from several constructs that include attention, reward, comfort, and help received by the individual (Sarafino & Smith, 2008). Meanwhile, Conscience shows that subjective well-being is influenced by internal and external factors, such as gratitude, forgiveness, personality, self-esteem, spirituality, and social support (Nurani & Utami, 2024).

A different argument was expressed by Lee, who said that there is no relationship between social support and subjective well-being (Siedlecki et al., 2014). This opinion is reinforced by Lakey et al. (2010) who found no relationship between social support and subjective well-being. From the discussion above, there is a difference in the results of the research between the effect of social support on subjective well-being, so the researchers are interested in digging further.

In the context of pesantren, individual welfare is not only related to social support, but also to the value of devotion and obedience. One of the reasons teachers teach in pesantren is a sense of retribution for the knowledge that has been gained, especially to the kiai, which then encourages the intention to devote themselves (Siswanto & Yulita, 2019). Such devotional impulses are often rooted in reverence for respected figures. Thus, service in the pesantren environment can be understood as a form of implementation of student obedience to the kiai.

Conceptually, obedience is a form of social influence when individuals act in response to orders from authority figures (Ulum & Wulandari, 2010). In the structure of the Islamic boarding school, the kiai plays the role of authority holder,

while the students and teachers are in the position of receiving direction. Compliance with the kiai has the potential to influence the teacher's decision to continue serving in the pesantren, especially since many policies depend on the authority of the kiai. This is relevant to Diener's finding that individual happiness is also influenced by external conditions (Diener et al., 1992). While teachers in Islamic boarding schools face high work demands and financial conditions that are not always fixed, so that kiai figures can be an important factor in the sustainability of their service.

Studies on subjective well-being (SWB) in the pesantren environment have indeed been carried out a lot, both focusing on teacher welfare (Balkis & Masykur, 2016; Marnelli & Rahman, 2022) and students (Ismail & Yudianta, 2020; Saputri & Nashori, 2023). However, most of those studies still put subjective well-being as an outcome explained by general variables, such as spirituality, self-regulation, or other psychosocial factors, without exploring in depth the contextual mechanisms that are typical of Islamic boarding school culture.

Empirical phenomena in pesantren show the existence of a relatively paradoxical condition, where teachers still have a high level of subjective well-being despite being limited by material welfare, high workload, and strong moral-spiritual demands and expectations. This condition indicates that the conventional welfare model that tends to be individualistic-oriented and emphasizes material factors has not been able to fully explain the dynamics of welfare in the context of pesantren.

This study does not simply identify predictive factors, but seeks to retest basic assumptions in the subjective well-being literature through a more contextual approach. In this case, obedience to kiai is not only a normative social variable but also a psychological construct representing the internalization of values, moral authority, and self-regulatory mechanisms rooted in spiritual relationships. Thus, compliance is positioned as a moderator variable that has the potential to strengthen, weaken, or even change the direction of the relationship between self-compassion and social support for subjective well-being.

This research offers an alternative conceptual model that places cultural-religious values as a key mechanism in explaining psychological well-being. The main contribution of this research lies not only in the context of pesantren as a research

setting, but in efforts to reposition compliance as a psychological mechanism that can explain how welfare is maintained in the midst of structural limitations. Therefore, this study aims to analyze the influence of self-compassion and social support on the subjective well-being of pesantren teachers with compliance with kiai as a moderator variable. This model is expected to not only make an empirical contribution but also expand theoretical understanding of the dynamics of psychological well-being in specific social and cultural contexts.

Method

Participants

This study uses a quantitative approach with primary data obtained through surveys as well as secondary data from books, journals, and previous research as a theoretical foundation. The analysis was conducted statistically to test the causal relationship between independent variables (self-compassion and social support) and dependent variables (subjective well-being), and compliance with kiai as a moderator variable. The research population is pesantren teachers in 11 branches of Asshiddiqiyah who have taught for at least one year. Samples were determined using non-probability sampling techniques with purposive sampling methods based on predetermined criteria.

The data collection technique used in this study is a questionnaire or interview using Google Forms. Based on the data collection procedure, each variable in this study was measured using instruments adopted from previous instruments that had been standardized and adjusted to the needs of the research.

The number of respondents in this study was 227 pesantren teachers. Although there is a view that structural model-based analysis requires a relatively large sample size, the sample size in this study can still be categorized as adequate for the analysis of Confirmatory Factor Analysis (CFA). The number of samples in this study is in the range commonly used in the analysis of Confirmatory Factor Analysis (CFA). The adequacy of sample sizes in CFA is contextual and is not determined by a single numerical constraint, but rather depends on the complexity of the model and the characteristics of the data (Kline, 2016). Considering that the measurement model in this study is complex, a sample of 227 respondents is sufficient to estimate parameters, while remaining

mindful of limitations in the interpretation of results.

As an illustration of the characteristics of the respondents, the distribution of research subjects by gender showed that the majority of respondents were men, as many as 137 people (60.4%), while women amounted to 90 people (39.6%). This shows that participation in this study is dominated more by male teachers than by women.

Furthermore, based on the age distribution, the respondents in this study were in the age range of 20 to 62 years. Most respondents were of productive age, with the largest number being at age 25. These findings indicate that the majority of teaching staff at the Asshiddiqiyah Islamic boarding school are in early adulthood, a stage generally characterized by high work productivity.

Instrument

This study measured four main variables, namely self-compassion, social support, obedience to kiai, and subjective well-being using standardized instruments. In this study, the instrument test or the validity and reliability test of the construct used is Confirmatory Factor Analysis (CFA). Confirmatory Factor Analysis (CFA) is a statistical technique used to verify the factor structure of a set of observed variables (Iskandar, 2014). This approach is used to test whether each indicator significantly reflects the latent construct being measured (Brown, 2015).

The CFA process begins by building a theoretical model that shows the relationship between latent constructs and measurable variables. The model is then tested using empirical data to determine how well the model matches the existing data. Model fit indicators often include various fit indices such as Chi-square, Comparative Fit Index (CFI), and Root Mean Square Error of Approximation (RMSEA). These values help in assessing the validity of the proposed model (Natalya & Purwanto, 2018).

CFA conducted with the help of Mplus software. Model evaluation was carried out using several indices of goodness of fit, namely Chi-square (χ^2), Root Mean Square Error of Approximation (RMSEA), as well as Comparative Fit Index (CFI) and Tucker-Lewis Index (TLI). The model is declared to have a good suitability if it meets the general criteria, namely $RMSEA \leq 0.08$ and CFI and $TLI \geq 0.90$, referring to the criteria commonly used in CFA analysis (Hu & Bentler, 1999).

Self-Compassion Scale Short Form

Self-compassion is measured using the Self-Compassion Scale Short Form (SCS-SF), consisting of 12 items covering dimensions of self-kindness, common humanity, and mindfulness (Raes et al., 2023). The self-compassion construct (24 items), the values $\chi^2 = 236.173$, $RMSEA = 0.06$, and CFI & $TLI = 0.93$ and 0.90 respectively.

Social Provisions Scale

Social support was measured using the Social Provisions Scale developed by Russell and Cutrona with a total of 24 items of the Likert scale covering the Guidance (Bimbingan), Reliable alliance (Belief that there are reliable people), Reassurance of Worth (Feeling of Closeness), Opportunity for Nurturance (the opportunity to pay attention to others), Attachment (Feeling of Closeness), and Social Integration (Social Integration) (Russell & Cutrona, 1991). The social support construct (24 items) showed values $\chi^2 = 96,542$, $RMSEA = 0.07$, and $CFI/TLI = 0.94$ and 0.91 respectively.

Compliance Scale

Compliance with kiai as a moderator variable was measured using a scale adapted from the concept of obedience to authority, with 47 items covering the dimensions of belief, acceptance, and act (Blass, 1999). The compliance construct (24 items) has a value of $\chi^2 = 398,502$, $RMSEA = 0.07$, and $CFI/TLI = 0.95/0.94$.

Subjective well-being

Subjective well-being as a dependent variable is measured through two main components, namely life satisfaction and affect. Life satisfaction was measured using a scale adapted from Diener with 12 items (Diener et al., 2009), while positive and negative affectations were measured using the Scale of Positive and Negative Experience (SPANE), which consisted of 12 items (Diener et al., 1985). The subjective well-being construct (16 items) showed the values $\chi^2 = 205.995$, $RMSEA = 0.07$, and $CFI/TLI = 0.94/0.92$.

Data Analysis

The data from each variable that has been collected is then analyzed using multiple regression analysis to find the relationship between independent variables that affect the dependent variables. Furthermore, the data is processed using multiple regression techniques to

Table 1

Anova

Model		Sum of Squares	df	Mean Square	F	sig.
1	Regression	12524.194	3	4174.731	60.872	.000
	Residual	15293.832	223	68.582		
	Total	27818.026	226			

a. Dependent Variable: Subjective Well-Being

b. Predictors: (Constant), Compliance, Social support, Self-Compassion

Table 2

Model summary before moderation

Model	R	R Square	Adjusted R Square	S.E. of the Estimate
1	.661a	.437	.432	8.35865

a. Predictors: (Constant), Dukungan sosial, Self-Compassion

Table 3

Model summary after moderation

Model	R	R Square	Adjusted R Square	S.E. of the Estimate
1	.676	.457	.445	8.26878

a. Predictors: (Constant), SSxKEP, Self-Compassion, Social support, Compliance, SCxKEP

build a mathematical model that describes the relationship between independent variables and dependent variables. The model is then tested to assess the degree of significance of each independent variable. This technique is a statistical method used to analyze the relationship between one dependent variable and two or more independent variables. In the context of this study, Multiple Regression Analysis was chosen for its ability to evaluate how strong the relationship between these variables is and to predict the value of dependent variables based on the combination of existing independent variables.

Results

Table 1 shows the results of the significance test of the regression model simultaneously. The results of the analysis showed that self-compassion, social support, and compliance together had a significant effect on subjective well-being, $F = 60,872$, $p < .001$ ($\text{sig} < 0.05$). This shows that the regression model built is feasible to use for further analysis.

The basic regression model has met the eligibility criteria, so the analysis is continued to test the role of compliance as a moderator variable through the Moderated Regression Analysis (MRA) approach. In this analysis, the variables used are composite scores of each construct that has gone through the previous validation process. Moderation testing was performed by incorporating compliance variables and the interaction terms between independent variables

and compliance into a regression model, in order to identify the relationship between self-compassion and social support for subjective well-being at different levels of compliance.

Table 2 shows the results of the regression analysis before entering the moderator variable. A value of the coefficient of determination (R^2) of 0.437 indicates that self-compassion and social support were able to explain 43.7% of the variation subjective well-being. This shows that both independent variables have a fairly strong contribution in explaining subjective well-being on the base model. Furthermore, to test the role of compliance as a moderator variable, the analysis was continued by incorporating the compliance variables as well as the interaction between independent variables and compliance into the regression model. Changes in the value of the determination coefficient and significance of the interaction were used as a basis for evaluating the presence of the moderation effect.

Table 3 shows the results of regression analysis after including the compliance variable as a moderator along with the interaction terms. The value of the determination coefficient (R^2) increased from 0.437 to 0.457, indicating an increase in the model's ability to explain the variation in subjective well-being. However, the existence of the moderation effect is not enough to be inferred based on the increase in R^2 alone, but must be supported by the significance of the interaction coefficient between independent variables and obedience.

Table 4

Regression Coefficient IV (Self-Compassion) to Compliance-Moderated DV (Subjective Well-Being)

Model	Unstd. Coefficients		Std. Coefficients	t	Sig.
	b	S.E.	β		
1 (Constant)	42.600	7.201		5.916	.000
Self-Compassion	.299	.080	.388	3.750	.000
SCxKEP	.001	.000	.285	2.750	.006

a. Dependent Variable: Subjective Well-Being

Table 5

Regression Coefficient IV (Social support) to Compliance-Moderated DV (Subjective Well-Being)

Model	Unstd. Coefficients		Std. Coefficients	t	Sig.
	b	S.E.	β		
1 (Constant)	57.462	5.345		10.751	.000
Social support	.347	.133	.272	2.619	.009
SSxKEP	.002	.001	.397	3.825	.000

a. Dependent Variable: Subjective Well-Being

Table 4 shows that the interaction between self-compassion and compliance has a significant effect on subjective well-being ($\beta = 0.285$, $t = 2.750$, $p = 0.006$). This indicates that compliance moderates the relationship between self-compassion and subjective well-being. The direction of the positive interaction coefficient indicates that the higher the level of compliance, the stronger the influence of self-compassion on subjective well-being.

Table 5 shows that the term interaction between social support and compliance (SSxKEP) had a significant effect on subjective well-being ($\beta = 0.397$, $t = 3.825$, $p < 0.001$). This indicates that compliance moderates the relationship between social support and subjective well-being. The direction of the positive interaction coefficient shows that the higher the level of compliance, the stronger the influence of social support on subjective well-being.

The results of the analysis show that the regression model significantly explains subjective well-being with the contribution of the variables of self-compassion and social support to the basic model. After including the compliance variable as a moderator, it was found that the interaction between self-compassion and compliance and the interaction between social support and compliance had a significant effect on subjective well-being. The direction of the positive interaction coefficient shows that compliance strengthens the influence of self-compassion and social support on subjective well-being.

Discussions

The results of this study show that self-compassion and social support simultaneously

have a significant effect on the subjective well-being of Islamic boarding school teachers, with a significance value of 0.000 ($p < 0.05$) and an F value of 37,172. These findings indicate that the main hypothesis of the study is supported, namely that the higher the rate of self-compassion and social support that individuals have, the higher the level of subjective well-being felt. In addition, the hypothesis regarding the role of compliance with kiai as a moderator variable is also confirmed, where compliance is shown to strengthen the relationship between self-compassion and social support for subjective well-being. Thus, both internal factors (self-compassion) and external (social support), as well as contextual-cultural factors (compliance with kiai), together contribute to explaining the subjective welfare of pesantren teachers.

Self-compassion is defined as a person's ability to be kind and understand themselves, especially when facing failures or difficulties (Neff, 2003). Someone who has a level of self-compassion tall ones tend to be better able to manage their stress and emotions, which in turn improves their subjective well-being. Social support, or social support, refers to the help and support a person receives from others, such as family, friends, and co-workers. Strong social support provides a sense of security and a sense of belonging, which also contributes positively to subjective well-being (Chou, 1999).

Teachers in Islamic boarding schools often have a high workload and responsibility. They are not only responsible for providing good teaching to students, but also often play the role of mentors, guides, and even surrogate parents for students. When pesantren teachers experience

stress due to heavy work demands, self-compassion enables them to provide support and understanding to themselves as they would others, including through self-acceptance, better management of failures, and the ability to balance personal needs with professional responsibilities (Renggani & Widiasavitri, 2018).

Giving warmth to the individual can increase subjective well-being, and the presence of the compliance variable to the kiai can further strengthen both. Obedience to the kiai can strengthen an individual's sense of ownership of the pesantren and a strong emotional bond between teachers and students. The relationship between students and kiai is influenced by a strong sense of reverence, so that the various teaching values conveyed are strongly attached in the mind of each student (Zakiah & Faturochman, 2004). The presence of the compliance variable to the kiai strengthens the relationship between self-compassion and subjective well-being. Obedience to a figure, in this case a kiai, can have an influence on teachers in Islamic boarding schools, especially with a high sense of reverence for the kiai. Kiai is not only a spiritual leader or teacher, but also a figure who is considered respected, and must be respected by every student (Misbah, 2019). The teaching is the importance of accepting various things with patience, so that there will be blessings from what the students do. This connectedness can improve subjective well-being by providing teaching and a sense of emotional security.

Through this study, compliance with kiai was identified as a moderator variable that strengthened the relationship between self-compassion and social support for subjective well-being. This obedience refers to the extent to which individuals in the pesantren follow the directions and advice of the kiai, who are considered figures of spiritual and moral authority. High obedience to the kiai can amplify the positive effects of self-compassion and social support, as the kiai often provides guidance that helps individuals cope with problems and improve their well-being (Kuswandi & Ridwan, 2023).

In the pesantren environment, the kiai not only become religious teachers but also spiritual leaders who provide guidance in various aspects of life (Ainul et al., 2022). In this context, obedience to the kiai can be seen as a special form of social support specific to the pesantren. High obedience to the kiai is believed to strengthen the positive effects of self-compassion and social

support on individuals' subjective well-being. Teachers in pesantren who show a high level of obedience to the kiai tend to experience greater appreciation and support, which can, in turn, increase their subjective well-being. This is due to the feeling of being accepted and morally and spiritually supported by the kiai, which can help them better face life's challenges and improve their overall quality of life.

In particular, in the pesantren environment, kiai plays an important role in the daily lives of teachers and students. Kiai not only provides religious instruction but also emotional and moral support. Therefore, obedience to kiai can be considered an additional form of social support specific to the context of Islamic boarding schools. When teachers in pesantren show high obedience to the kiai, they may feel more supported and valued, which in turn improves their subjective well-being. Social support as one of the variables that affects the subjective well-being of pesantren teachers in a positive direction.

The findings of this study essentially confirm a number of previous studies that put self-compassion as an important predictor of psychological well-being. In line with Neff's findings, individuals with self-compassion Those who are tall tend to have better emotion regulation skills, so they are able to respond to pressure more adaptively and maintain their affective balance (Neff, 2003). Another study also shows that self-compassion plays a role in lowering stress and increasing life satisfaction (Renggani & Widiasavitri, 2018). In the context of this study, this pattern is also observed among pesantren teachers, who face complex work demands yet maintain subjective well-being through self-acceptance mechanisms and emotional management.

On the other hand, the findings regarding the positive influence of social support on subjective well-being are also consistent with previous literature. Chou (1999) and Viswesvaran et al. (1999) assert that social support serves as a buffer against stress while increasing a sense of connectedness and social appreciation. In this study, social support from the pesantren environment, both from fellow teachers, families, and kiai, was proven to strengthen the subjective welfare of teachers. This shows that the protective function of social support is not only applicable in a general context, but also relevant in a religious-based educational environment.

This study not only confirms previous findings but also expands on them by showing that the relationship among self-compassion, social support, and subjective well-being in the context of pesantren is more complex and context-dependent. In contrast to most previous studies that tend to emphasize individual and interpersonal factors in general, the results of this study show that the existence of compliance with kiai as a moderator variable provides a significant additional dimension. This obedience not only reflects ordinary social relations but also encompasses spiritual elements, moral authority, and the internalization of values typical of pesantren culture.

In the context of pesantren, social support is also vertical through relationships with kiai as figures of spiritual authority. This shows that the social support model for improving subjective well-being is not always egalitarian but can also be hierarchical without reducing its effectiveness and, in certain cases, can strengthen the psychological meaning individuals experience. Thus, this research contributes to enriching the subjective well-being literature by presenting a contextual perspective that more fully integrates psychological, social, and spiritual dimensions.

Interpretively, these results show that self-compassion serves as an internal regulatory mechanism that enables pesantren teachers to cope with work pressure and complex role demands more adaptively. The ability to be compassionate towards oneself helps individuals accept limitations, manage failures, and maintain emotional balance. On the other hand, social support serves as an external resource that provides emotional and social reinforcement, helping individuals feel valued and not face pressure alone. Interestingly, the existence of obedience to the kiai as a moderator shows that hierarchical-spiritual relations in pesantren not only function as an authority structure, but also as a source of meaning and psychological legitimacy. Obedience to kiai can strengthen the internalization of values such as patience, sincerity, and the meaningfulness of devotion, ultimately enhancing the positive effects of self-compassion and social support on subjective well-being.

The findings of this research need to be understood within the context of pesantren, which have unique characteristics, both in terms of values, leadership structure, and social relations patterns. Therefore, the results of this study may

not be fully generalized to other formal education contexts that do not have similar spiritual dimensions and hierarchical relationships. In addition, variations in the type of pesantren (salaf, modern, or a combination) as well as differences in cultural backgrounds can also affect the subjective well-being dynamics of teachers, so caution is needed in making broader generalizations.

Practically, these findings have important implications for the development of programs and policies in the pesantren environment. Efforts to improve teacher welfare need to be focused not only on material aspects, but also on strengthening psychological capacity, such as self-compassion, and creating a supportive social environment. In addition, the role of the kiai as a central figure can be optimized not only in the teaching aspect, but also as a source of moral and psychological support for teachers.

In the context of pesantren, support from family, friends, and kiai is very important. Kiai not only serves as a spiritual leader but also as a source of emotional and moral support. The study found that strong social support provides a sense of security and emotional comfort, helps teachers feel more valued and recognized, and improves their overall well-being. This is consistent with psychological theories that suggest that social support works to reduce stress, help individuals cope with life's challenges, and increase feelings of attachment and belonging in their communities (Viswesvaran et al., 1999). With adequate social support, pesantren teachers can better cope with the challenges of work and daily life, which in turn improves their subjective well-being.

Individuals who were able to accept their emotional state without resistance tended to have better psychological well-being (Forman et al., 2007). This is relevant to pesantren teachers who receive kiai advice without resistance, which can help them face the pressures and challenges in the pesantren environment more calmly and constructively. Not all pesantren teachers show full acceptance of the advice and direction of the kiai. Some teachers may show resistance or resistance to guidance.

Lack of trust in the kiai can be a major factor in resistance. If the teacher feels that the kiai do not have a deep understanding of their situation or do not feel empathy, they may be reluctant to follow his advice. Studies by Brehm and Brehm show that resistance often arises when individuals feel that the authority giving direction lacks

legitimacy or authenticity (Steindl et al., 2015). Resistance to receiving kiai advice can have a significant impact on the subjective welfare of pesantren teachers. Beal et al. (2013) found that resistance to guidance or advice can increase stress and anxiety, reduce a sense of well-being, and create an unharmonious work environment.

On the other hand, another approach highlights that obedience to the kiai can be seen as a positive aspect in promoting spiritual and moral well-being. Kiai often plays the role of a figure who provides guidance and moral support that is needed in the pesantren environment (Wibowo, 2021). In this context, proper and balanced obedience can create social structure and psychological security for individuals, allowing them to feel supported and valued in the face of life's challenges.

This research still has limitations, so it can be used as a consideration for future research. First, this study is still limited in reviewing the literature on the selected variables, so in the next study, it is suggested to study more deeply the theory of dependent variables (subjective well-being), independent variables (self-compassion and social support), and moderator variables (compliance). Second, further research is recommended to expand sampling not only with Google Forms, but also by visiting research sites, so that data can be explored more deeply. Third, the number of respondents, namely 227 teachers, made the data not optimal, so in the next study, it is recommended to look for more respondents.

Conclusion

Research on the influence of self-compassion and social support for subjective well-being, which is moderated by obedience to the kiai as a moderator, has significant relevance to the complex reality experienced by teachers in Islamic boarding schools. Some of the problems that teachers often experience in Islamic boarding schools include challenges in maintaining a balance between teaching tasks, guiding students, and carrying out administrative tasks, which can result in stress and fatigue. In addition, limited resources, both in terms of physical and social and psychological support, can also be an obstacle that affects their subjective well-being.

In the context of this study, self-compassion is key in helping teachers manage the stress and pressure they experience. Teachers who have a high level of self-compassion tend to be better able to address challenges in a more positive and

constructive way, thereby improving their subjective well-being. Social support is also important because it can provide emotional and practical support in dealing with various daily problems in Islamic boarding schools.

However, obedience to the kiai as a moderator in the relationship between self-compassion, social support, and subjective well-being adds a complex dimension. Although the kiai play an important role as a spiritual authority and leader in the pesantren, the interaction and dynamics of the relationship between the teacher and the kiai are not always without conflict or tension. Teachers who feel burdened by unrealistic expectations or demands from the kiai can experience additional pressure that can negatively affect their subjective well-being. Hypothesis testing tested the independent influence of variables on dependent variables with the presence of moderator variables. The conclusion of the research results was that there was a significant influence of self-compassion and social support on the subjective well-being of pesantren teachers, with compliance with kiai as a moderator.

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